

## Are The Trousers Excluded From Isbaal?

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Some brothers would believe that the trousers are excluded from Isbaal, because trousers were not mentioned in the hadeeths of Isbaal. Thus, we offer them this rough material on the topic, and we only seek the Pleasure of Allaah in doing so.

From Salim, from his father, from the Prophet—peace be upon him—that he said:

"Isbaal takes place in the *Izaar*, *Qamees*, and *'Imamah* (the turban); whosoever dragged any of them with pride, then Allaah will not look at him in the day of Judgement" [Saheeh - Reported by Abu Dawood, an-Nasaa'ee, and Ibn Maajah]

And from Abu Hurairah (may Allaah be pleased with him) from the Prophet—peace be upon him—that he said:

"The part of an Izaar which hangs below the ankles is in the Fire." [reported by al-Bukhaaree and others]

Some would claim that the first hadeeth limits the rest of hadeeths on Isbaal to the following three types of clothes: *Izaar*, *Qamees*, and *'Imamah*. And so the trousers do not undergo the prescribed punishment. But, this claim is totally rejected by the same hadeeth, because the hadeeth refers with Isbaal to all types of clothes, whether they were those types worn during the times of the Prophet—peace be upon him—like the aforementioned types or any other types worn in any other times like trousers and others. The proofs on this are many, but we will only mention some of them to avoid unnecessary wordiness:

### The Linguistic Meaning of *Izaar*, *Sirwaal*, and *Thawb*:

**Al-Izaar:** In *Lisaanul-'Arab* is everything that covers you, and it also means a quilt.

**The Izrah of the Mu'min** is the way of wearing the garment.

**Saraaweel:** Pl. of *Sirwaal*; it is derived from *Sa-ra-la*, Arabicized from Persian. Hence, a *musarwal* bird is the one which its feathers covers its legs. Likewise, a *musarwal* pigeon is that which has feather on its legs. (Yet, the term often refers to the pair of pants that the people wear under the thawb).

**Ath-Thawb:** from *tha-wa-ba*; it means a garment. The plural is *Thiyaab*, *athwaab*, and *athwub*.

### The Rulings Of The Scholars (in modern and ancient times):

**Ibn Taymiyyah**—may Allaah have mercy on him—has been asked about the *Saraaweel* that hang below the ankles, is this permissible?

**He said:** the length of the *Qamees*, *Saraaweel*, or **any other garment** should not hang below the ankles like what has been mentioned in authentic hadeeths of the Prophet—peace be upon him--, and **he** (Ibn Taymiyah) **said "al-Isbaal is in the *Saraaweel*, *Izaar*, and *Qamees*"** and this means that he warned against Isbaal. (*Majmoo' al-Fataawaa* 5/123)

**Al-Haafidh**—may Allah have mercy upon him—said in *fat-hul-Baaree*:

And at-Tabaree said: the hadeeth (i.e. of the Prophet—peace be upon him--) used the term *Izaar*, because most of the people then would wear the *Izaar* and the *Ardiyah* (Pl. of *Ridaa*' (which refers to the piece of clothing that would cover the torso). Thus when the people would wear the *Qamees* and *ad-Daraaree*' (a type of garments), they will take the same ruling of prohibition as that of the *Izaar*. Ibn Battaal said: 'this would be a sound *qiyaas* (analogy) in case the *Thawb* is not mentioned in the text, because it comprises all of that, and as for the trailing of *al-Imamah* (i.e. the turban), then this is needs more research, unless it was referring to what the Arabs would do of trailing the '*Athabaat* (i.e. the tail of the Imamah), then what exceeds the habitual tradition in that is considered of *Isbaal*... (*al-Fat-h*, 16/133)

#### **Al-Haafidh also said:**

As for the narration of 'Umar Ibn Muhammad, and he is the son of Zaid Ibn 'Abdullaah Ibn 'Umar, then Muslim connected it through Ibn Wahb, who said: "I have been told by 'Umar Ibn Muhammad from his father on the one hand and by Saalim and Naafi', on the other from Ibn 'Umar that "**who drags his *thiyaab* (garments) with pride**" (*al-Fat-h* 16/133)

Thus the *thiyaab* include the trousers and others of what people would wear.

#### **The author of 'Awnil-Ma'bood said:**

'**Isbaal is in *Izaar* and *Qamees*, etc**'. This hadeeth does not limit the *Isbaal* to the *Izaar* only, but it goes beyond that to include the *Qamees* and '*Imamah* as mentioned in the hadeeth. Ibn Raslaan said: '**and the *Tailasaan*, *Ridaa*', and *Shamlah***' (and all of these are different types of garments). Ibn Battaal said: 'as for the *Isbaal* of the '*Imamah* (i.e. the turban), then it means hanging the '*Adhabah* more than what the people are accustomed to'. And the elongation of the sleeves beyond what the people are accustomed to is *Isbaal*. And it was reported that the judge 'Iyaadh reported from the then scholars that they hated whatever would go beyond the people's customs regarding the length and /or width of the garment.

#### **Commenting on the following saying of Ibn Umar,**

'What the Prophet—peace be upon him—said about the *Izaar* also applies to the *Qamees*'.

#### **He said:**

This means that the ruling which the Prophet—peace be upon him—gave about the *Izaar* is applicable to the case of the *Qamees*, and so it is not only limited to the *Izaar* as shown in the '*Marfoo*' (connected to the Prophet) hadeeth of Ibn 'Umar which was mentioned earlier. And you should know that most of the hadeeths only mentioned the *Izaar*, because the vast majority of the people used to wear the *Izaar* and *Ridaa*'. Accordingly, when the people would wear the *Qamees* and the *Daraaree*', then they will take the same ruling as that of the *Izaar*, and this is what at-Tabaree said. ('*Awnul-Ma'bood* 9/120)

**Al 'Aynee, in 'Umdatul-Qaaree Sharhu Saheehil-Bukhaaree (31/429), said:**

'his saying 'who drags his garment' includes the *Izaar*, *Ridaa*, *Qamees*, *Saraaweel*, *Jubbah*, *Qabaa'*, and the like of what is called *thawb* (i.e. garment). Moreover, the hadeeth also comprises the turban ('*Imaamah*)...'

**It was mentioned in the *Sharhu Sunnani Ibn Maajah* that:**

'...and the truth is that Isbaal takes place in all types of garments and it is prohibited to make Isbaal; and what the Sunnah described to be Isbaal, then it is Isbaal. However Isbaal was limited to the *Izaar*, because it was what was worn by the vast majority of the people during the Prophet's—peace be upon him—time. And it was reported from Ibn 'Umar *marfoo'* '**Isbaal is in the *Izaar*...**', and Isbaal was also reported from him generally without specifying its limits, then it was clarified that the *Izaar* must not exceed down the middle of one's legs, and that is how the *Izaar* of the Prophet—peace be upon him—was. The Prophet — peace be upon him—said that the *Izaar* of a believer does not hang below the middle of his legs, yet it is permitted to hang it until the ankles but not below them, because it is prohibited to do so. Likewise, it is the ruling upon the tail of the *Qabaa'* and the *Qamees*. As for doing the Sunnah regarding the (shirt) sleeves, it is not to hang them below the wrists, and as for the Isbaal in the turban, it is to hang it loosely below the middle of one's back, which is prohibited and considered innovation in terms of religion...[as-Suyootee, Abdul-Ghane, Fakhr al-Hasan ad-Dahlawee] publisher: *Qadeemee Kutb Khaanah*-Karachi (1/255)

**Al-Minaawee said in his *at-Taiseer Sharhuj-Jaami' as-Sagheer*:**

The dispraised Isbaal, and it is what touched the ground from the garment, is in *Izaar*, *Qamees*, '*Imaamah*', and the like of any other garments; who hangs any of them loosely to touch the ground and did this with pride, then Allaah will not look at his face on the Day of Judgment (i.e. Allaah will not look with mercy at him) in case he did not repent it before he dies. Thus, it is recommended for the man to wear his garment not exceeding down the middle of his leg, and yet he can still hang it to above the ankles (but not below them). [Imaam ash-Shaafi'ee Library/ Riyadh (1/168)]

**Sheikh Saalih al-Fawzaan in the *Muntaqaa Min Fataawal-Foozaan* said regarding the following question:**

**Question:** Some people believe that hanging the garments loosely below the ankles nowadays is acceptable for two reasons: the first, if this was not done for pride, and second, the fact that streets and homes nowadays are clean enough. So, what do you say about that?

**Answer:** The male is not allowed to hang the garment loosely below the ankles, because the Prophet—peace be upon him—warned against that and promised its doer with the punishment in the Hellfire. Thus it is among the major sins. And in case it was done for the purpose of pride, then this is even worse and deserves more punishment. But still, it is prohibited even though it is not done for this purpose because of the generality of the warning. And as for the saying that the streets are nowadays clean, then this is a silly talk whose speaker is ignorant that we should not consider him or his talk. (248- v. 75/ p.3)

**Ibn 'Uthaimeen—may Allaah have mercy on him—said:**

**The question:** With regard to the Isbaal of the long *Izaar*, long *Thawb*—**trousers for instance**—, then do I have to lift up what matches the two ankles like this; this means that I lift it for 10 cm up the ankles?

- the Sheikh: He must lift it up.
- the inquirer: during prayers only?
- the Sheikh: during prayers or any other time.
- the inquirer: other times?
- Sheikh: Yes, because what hangs below the ankles is in the Hellfire.
- inquirer: then this means that one should shorten his garment?
- Sheikh: it (i.e. the garment) must not exceed down one's ankles. [A book of Fataawaa "an inquiry of a pilgrim" 1/70 islamweb.net]

**He—may Allaah have mercy on him—also said in *al-baabil-Maftooh* meetings, answering a question regarding the matter:**

**Question:** If the *Izaar* is right at the level of the ankles, then is this Isbaal?

**Answer:** If the *Izaar*, *Qamees*, *Mishlah* (i.e. cloak), or *Sirwaal* is right at the level of the ankles, then no, this is not considered Isbaal. However, the Isbaal is that which goes below the ankles just as it was mentioned in the hadeeth: **"The part of an Izaar which hangs below the ankles is in the Fire"**. [151/19 Transcribed from a recording by islamweb.net]

**Ibn Baaz—may Allaah have mercy on him—said:**

"It is an incumbent upon the Muslim man to fear Allaah regarding his garments and to lift them up whether this was a *Qamees*, *Izaar*, *Sirwaal*, or *Bisht* (cloak); they should not hang down the ankles, and it is better to make them between the ankles and the middle of one's legs." [Majmoo'ul-Fataawaa wal-Maqalaat 6/350]

**And he also said answering a question on the matter:**

**Question:** Some people shorten their *thawbs* up the ankles, but their *Saraweel* remain hanging loosely below the ankles, thus what is the ruling upon that?

**Answer:** Isbaal is prohibited and is rejected whether it was in the *Qamees*, *Izaar*, *Saraweel*, or the *Bisht*. It (i.e. the Isbaal) is what exceeded down the ankles as the Prophet said: **"the part of the Izaar that hangs below the ankles is in the Hellfire"** Narrated by al-Bukhaaree... [Majmoo'ul-Fataawaa wal-Maqalaat: 6/410]

He also said once:

"...and Isbaal is one of the sins that the Muslim should stay away from, because the Prophet—peace be upon him—said: "the part of the *Izaar* which hangs below the ankles is in the Hellfire" Reported by al-Bukhaaree in his *Saheeh*. And other garments take the same ruling like *Qamees*, *Saraaweel*, *Bisht*, and the like..." [Majmoo'ul-Fataawaa wal-Maqalaat: 12/67]

**The Fataawaa of the Permanent Committee [Fatwaa No. (3826)]**

**Question:** Is a man who hangs the thawb or the sirwaal below the ankles, uncovers his head, and shaves his beard allowed to lead people in prayer?

**Answer:** Hanging one's garments below the ankles is haraam (i.e. prohibited), whether this was a *Qamees* or *Sirwaal*, because of the general saying of the Prophet—peace be upon him—that **"the part of the *Izaar* which hangs below the ankles is in the Hellfire"** Reported by Imaam Ahmad and al-Bukhaaree in his *Saheeh*...

And success is granted by Allah, and let the peace and blessings of Allah be upon our Prophet, Muhammad, his household, and his Companions.

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## **The First Question in the Fatwaa no. (9390)**

**The First Question:** What is the ruling upon the *Isbaal*? Does it break one's *wudoo'* (ablution)? And what about the *Saraaweel*, *Ridaa'*, *Jubbah*, and other garments, do they take the same ruling regarding the *Isbaal*?

**The answer:** *Isbaal* of **garments** is haraam (prohibited), and *Izaar*, *Jubbah*, *Saraaweel*, and any other garment take the same ruling. However, it does not break one's ablution, and success is granted by Allah, and let the peace and blessings of Allah be upon our Prophet, Muhammad, his household, and his Companions.

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## **Question no. 3 in fatwa no. (19600)**

**Question:** What is the ruling upon the *Musbil* (i.e. the person who makes *Isbaal*)?

**Answer:** *Isbaal*, which is hanging the garments below the ankles, is prohibited for men, whether this was a *thawb*, *Qamees*, *Sirwaal*, trousers, cloak, or the like; because of the general saying of the Prophet—peace be upon him— that..." And success is granted by Allaah, and let the peace and blessings of Allah be upon our Prophet, Muhammad, his household, and his Companions.

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**To sum up**, we can see from the talk and fataawaa of the scholars that the hadeeths of *Isbaal* include all the types of the men's garments, whether this was a *thawb*, trousers, cloak, *sirwaal*, or any other type; all of these garments must not hang below one's ankles.

And Allaah, the Most High, knows best